Intro All the Marks

Mark 16:15 Go ye into all the world and preach the Gospel to every creature.

Intro. Is the Gospel of Christ "good news" to-day? To many it is no news at all, but stale and outgrown.,even to church members. But in Christ's own day it was "news" indeed.

Read the four gospels and see how the multitudes hung on the words of Jesus, and how countless numbers thru Christ found life for the first time, and thru Him received new inspirations and new incentives and new visions.

We ministers are accused of no longer preaching the Gospel of Christ but go meddling with the affairs of this world because they are more popular and command attention more readily.

Ever since the Scotch theologian, Dr. James Denney said, "There are a whole crowd of ministers going in for social reform mainly because they have no Gospel", ministers have been condemned for the slightest deviation from "The Good Old Gospel".

I wonder if it would not be more nearly correct to say that never before in the history of the church have men so keenly realized the bigness of the Gospel: that its message is far more profound, its scope more far- reaching and its application to the affairs of this world more important than Medieval theology would have us think.

Let us go back to Christ a little while this morning and learn of Him somewhat concerning His Gospel. We may discover in it "good news" indeed for our very own day and age and for our very own selves.

I.Jesus declares He is come to fulfill the prophecy of Isaiah(Luke 4:18) which reads,"The Spirit of the Lord is upon me because he annointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives,
and recovering of sight to the blind,
To set at liverty them that are bruised,
TO PROCLAIM THE JUBILEE YEAR OF THE LORD".

1.Before we spiritualize this passage of scripture we had better first understand it.

Originally spoken to the exiles at Babylon, as a promise of their release from captivity and and return to their own land, provided they repented of their evil and turned again unto Jehovah.

The Jubilee Year provided that at the end of ebery 50 years all slaves should be released,all social injustices be righted, all family life redeemed, and a chance given to all for a new start in life.

In terms of this Jubilee Year Jesus began his ministry, and if His gospel means anything at all, it includes social justice and happiness.

This part of Christ's Gospel has practically been ignored altogether. Let me quote from William Pierson Merrill's Lyman Beecher lectures for 1922, "The preacher needs to have his eyes open to the fact that, in many cases, men cry out for the"old Gospel" and resist the application from the pulpitof Christian principles and ideals to the social and industrial order, that they plead for an evangel exclusively individual, because they fearthe result of applying Xty to our social affairs. They know that many comfortable conditions in present business would be rudely shaken by a fearless application of the teachings of Christ. They are pleading for an enervated and mutilated Gospel because the real Gospel is distinctly disturbing. They call it the "Old" Gospel, but in truth it is only :Middle-Aged". It is not as it came from the soul

of the Master, not as it was carried into the world by His apostles. That was a Gospel meant for every fact and phase and part of the life of humanity; its aim was nothing less than to "bring every thot into captivityto the obedience of Christ." Only such a whole, unmasculated Xty can save this present age,or any other. Let the preacher, on pain of Christ's jusdment, stand inflexibly for the right and duty to declare the whole Gospel, in its world-wide application, let it hit where it will and hurt whom it may."

II. But Christ's Gospel goes much deeper than this: it deals with the causes of all human injustice, especially with the mother cause.

Merely a rearrangement of social life and a readjustment of social inequalities would not bring about justice or happiness.

There must be an entire change of spirit within man, a new birth of the soul.

A jubilee of the social order would be of little use without a jubilee of the soul freeing man from the bondage of sin and selfishness. "Out of the heart proceedeth all manner of evil"

"Thy sins be forgiven thee- go and sin no more"

III. The Gospel of Christ goes still deeper, for it concerns not only man and his happiness butGod and His Holiness.

Christ came to establish the Kingdom of GOD, because God is the central principle of order and justice and truth and beauty.

1. Without God's standard of perfect being man would become satisfied with things as they are and would justify himself in his evil ways, as many really do. The firm exchange lady's complaint against the criticisms of church people.

Jesus brot "good news" about God, not that God is, but that God is Holy, with no toleration for permanent rottenness in the social ~~order~~ and moral order: God our Heavenly Father, with true compassion for his erring children, a Redeeming God who spares nothing to save man from his own evil ways.

Conclusion. The Gospel of Christ, then, is still the good news of man rightly related to God, to himself and to his fellow men.

Rightly related to God- in perfect harmony with divine being, purpose and love

Rightly related to self- freed from all evil influences with a new spirit within his soul

Rightly related to his fellow men- in social fellowship, justice and love.

This is complete human living!

The partial Gospel of yesterday which omitted the social message and the partial gospel of today which has no place for Christ's spiritual and and personal message are both doomed.

THE WORLD NEEDS THE WHOLE GOSPEL OF CHRIST, AND WHEN SO PROCLAIMED IT WILL BE "GOOD NEWS" indeed.